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ABSTRACT

Bilingual program development is thoroughly surveyed in this manual. Community involvement in program development is discussed, and suggestions for collecting socio-cultural data appropriate to community role are set forth. Various options for choosing a program at the elementary and secondary levels are presented. Program content is treated in terms of societal implications, implications for education and child development, implications for language and language acquisition, observable program characteristics, and characteristics observable in classroom implementation. Observable characteristics of the program support components involving teacher training, curriculum, and program methodology are listed. Observable characteristics of bilingual program components are discussed, including administration, staff development, curriculum, guidance and counseling, and community relations. An annotated bibliography is appended. (JB)

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Planning and Implementation Issues in Bilingual Education Programming

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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AUTHORS:
Iris Santos-Rivera
Byron Williams
Alberto M. Ochoa
David Rivera

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Spring 1975

PLANNING AND IMPLEMENTATION ISSUES IN BILINGUAL EDUCATION PROGRAMMING

Iris Santos-Rivera
Byron Williams
Alberto M. Ochoa
David Rivera

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INTRODUCTION

This manual is intended for those who have responsibilities for planning and implementing bilingual educational programs at the district and local school levels. The pressures from federal, state and local agencies to meet the educational needs of cultural and linguistic minority group students bear on many administrators and teachers who have not had previous training in the philosophy or the techniques of bilingual education, yet who must plan and implement extensive bilingual programs.[1] Experience has shown that while there is no lack of concern in the communities of limited English-speaking and nonEnglish-speaking (LES/NES) students, those community members who assume collaborative responsibility with the school for developing bilingual programs are in need of professional knowledge and skills to give their contribution a maximum usefulness. It is hoped that this manual will be helpful to bilingual program planners in clarifying their goals, identifying educational needs, and defining curriculum content and strategies.

The first question addressed is the one of school/community relationships. Many vital decisions as to the goals and

content of bilingual educational programs will depend on characteristics of the community and on its perceived needs. Unfortunately, the historic exclusion of minortity communities from public education decision making processes has created conditions under which a close, collaborative school/community relationship is far from automatic. This manual encourages schools to take an initiative in this important area, suggesting how it can be accomplished and reporting some impressive results of a successful school/community collaboration.

Planning for bilingual education is itself a process. In California, the State Department of Education has produced a Planning Handbook which is described briefly in this manual's second section.[2] Since planning for bilingual education programs involves every component of the public school effort, and since it must be carried out by a collaborative effort of professional and community persons, it is felt that a clear grounding in planning processes is essential. The planning process options described should allow each district or school to develop a clear planning approach reflective of its own real needs and characteristics.

Bilingual program choices are defined and mandated by federal and state laws, policies and guidelines. The third section of this manual examines the principal federal and state requirements affecting bilingual education in California. It identifies the options available to school districts and

reconciles federal and state requirements so that planners and implementors can satisfy both. Differences in terminology between federal and state requirements are examined and clarified. The approach in this section is to identify the legally minimal requirements of programs for students of linguistic minority groups. It is hoped, however, that the discussion of these requirements will give a clear indication of the direction in which a maximally effective program lies.

The content of bilingual education programs will reflect the school's actual goals, beliefs and attitudes with respect to the education of linguistic minority students. This manual poses two fundamentally different views of the bilingual education issue, drawn from the scholarly literature on the subject, from which depend widely differing approaches to curriculum planning, teacher training, classroom strategies, and language use and instruction. The intent of this manual is not to prescribe programmatic solutions but to describe alternative dynamics for an educational approach. Program planners need to have the assurance that their goals are compatible with the means they choose to attain them. This discussion, while not meant to be definitive and which is certainly not exhaustive, at least does pose the important questions about attitude and philosophy that planners must face squarely and frankly if bilingual education efforts are to succeed.

The last section of this manual lists observable characteristics of bilingual program elements as they reflect one or another (and sometimes either) of the two fundamentally different points of view discussed in the preceding section. These lists are meant to be indicative and provocative, rather than definitive. They will permit planners, participants and evaluators to judge the actual nature of a program or component on the basis of visible evidence. Given the generalized past lack of success in meeting the needs of linguistic minority students, educators cannot question too critically the reality of what students are actually experiencing. The stated goals of our schools to provide equal educational benefits to all must not remain empty promises; educators must judge their efforts on the basis on what their programs are actually doing.

A glossary of terms is included to make the manual useful to readers of varying professional backgrounds.

An annotated bibliography is included with the manual. This manual touches on a wide range of disciplines and issues which it cannot examine in depth as each deserves. The attempt to develop this manual as a useful and provocative framework for the complex problem and process of planning and implementing bilingual education programs has forced what some will no doubt see as oversimplification of important issues. Special attention, therefore, has been paid to the bibliography so that readers may expand on, refine, or challenge what they find here.

I.

BILINGUAL PROGRAMS AND COMMUNITY

There is a strong tradition in the United States that a public school should be responsible to the community it serves. Local school boards, PTAs, and a sense that local school funding is "natural" all attest to the mainstream society's acceptance of this tradition. It fits well with the mainstream society's view of itself as democratic; indeed, public education is counted among the most important of our democratic institutions. It is not strange, therefore, that a growing body of judicial decisions and enacted legislation affirms the responsibility of public schools to all students. Lau vs. Nichols (1974), the Equal Educational Opportunity Act, and--in California--Assembly Bills 1329 and 65--clearly require public school programming to take into account special student characteristics such as language ability. They also require such school programming to reflect the schools' responsibility to the cultural group of which those students are a part. Public schools now required to plan and implement bilingual education programs for limited English-speaking or nonEnglish-speaking (LES/NES) students must also demonstrate community participation with the schools.

Explicitly and implicitly, current law and state and Federal mandates affirm that bilingual education programs must take into account the concerns, the views and the values of the communities to which LES/NES students belong. Widespread recognition exists today that the LES/NES students' own communities have valuable resources on which schools can draw to improve the quality of students' education. Educators generally agree on the connection between self-identity and the ability to succeed in a classroom environment; the link between self-identity and group identity is obvious. For a LES/NES child to experience school membership and community identity as compatible and mutually supportive certainly is a positive element in any school experience. In short, there are many reasons why bilingual education program planners, administrators and implementors need and seek an open and participatory relationship with the communities of the LES/NES.

Yet for many school administrators and teachers the school/community relationship is more easily sought than achieved.[3] This is evident in the frustration expressed by some professionals planning bilingual education programs and it is more sadly evidenced in existing bilingual programs where the lack of real school/community participation is apparent. It is hoped that the following brief discussion will aid in the development of open and fruitful school/community cooperation.

Realistically, the school must take the initiative in the development of school/community participation. (This begins with actually realizing, or acknowledging, that students with special language and culture characteristics do really belong to a group or community. That is, no school can have profitable school/community participation with a community whose existence the school does not recognize or acknowledge.) The burden of initiative for developing school/community cooperation lies with the school for a number of reasons: the linguistic characteristics that identify the LES/NES student have served for a long time as barriers between the mainstream society and the LES/NES students' own community. Social and economic discrimination have often created hostility between the two, by which the LES/NES students' community experiences itself as victimized. In some communities, whose cultural traditions differ from those of mainstream U.S. society, there is no strong expectation that the community will share responsibility for the formal education of children. (This does not imply cultural indifference to education, but a difference in the placing of responsibility and authority.) Finally, in the United States, public schools are expected to serve as channels for communicating school-related information to the public. It is the school which first learns that new programs, new policies are to be implemented and which is responsible for communicating that information to the community.[4]

If a school is successfully to seek relations with a particular community, it must be able to identify it. The presence of a LES/NES student does not necessarily reveal the presence of such a community. A single, or a very few, students of a particular language background within a school community may indicate an insufficient number, or an unwillingness, of parents to maintain a cultural community. This question is not one that program planners or school administrators need to guess at; where a minority community exists, it is readily discoverable. Here, some concepts and distinctions by John Lovas with respect to the notion of "community" may be useful.

> There are two senses in which this concept is useful here. The first sense is the geo-political or legal sense in which a state, county, a city, a school district (or some combination of such entities) are seen as a community. This "legal" community has some established processes for developing policy. Such legally defined communities may be very diverse linguistically; some may be quite homogeneous. The second sense of "community" is one characterized a) by demographics and b) by some collective awareness or consciousness. This sense of the word involves not only identifying numbers of people on such variables as age, sex, ethnicity, religion, mother tongue, other tongue, etc., but also identifying those groups with common demographic characteristics which exhibit or are attempting to build a common feeling that is both culture and language specific (e.g., gemutlichkeit, carnalismo, soul). For reasons of simplicity, I will refer to the first sense of community as "community of law" and to the second as "community of spirit."[5]

It is important to note that the "community of spirit," though not recognizable as a "community of law," nevertheless

has visible manifestations and institutions. Its religious aspects are manifested in churches, devotional societies, etc.; its needs and the character of relations that it seeks with other communities are made real through its social institutions (formal and informal) such as clubs, legal aid groups, newspapers, political and labor organizations, etc. For example, in a hypothetical community of spirit described by Lovas, Chicanos in a small suburban California city have a local service organization called the Chicano Coalition.

> Activities of the Coalition include support of a local health facility for poor people, monitoring of a private non-profit welfare services organization, development and implementation of affirmative action in city hiring, investigation of flagrant instances of discrimination, and pressuring local school districts to be more responsive to the needs of Chicanos. This group also coordinates the annual Cinco de Mayo observation in the city and sponsors several social and cultural events for Chicanos (dances, speakers, films, etc.) throughout the year. Coalition meetings are conducted in Spanish with some English translations in summary form for those who have difficulty keeping up with Spanish. Until recently, the Coalition functioned sporadically, becoming most active when a particular issue or project required attention. Now, however, the Coalition seems more organized and more systematic in its efforts to promote la raza. A frequent concern mentioned during Coalition meetings is the perceived decline in the use of Spanish by children in the community. Fears are often expressed that letting the language fall into disuse will mean that an important link to their historical and cultural heritage will be lost to these children and, ultimately, to the community.[6]

With the understanding of community suggested above, persons planning bilingual education programs have a better chance of communicating with the community at the level of

the community's own policy-making mechanisms. The hypothetical Coalition described by Lovas is such a community mechanism and may well be the most appropriate forum in which the community will develop its community response to--and assess its needs for--bilingual programming, and through which it will provide its representatives to participate with school professionals. It can serve naturally as the community's vehicle for assessing, developing and concentrating its resources. The school district that is able to establish a viable cooperative relationship with such a community will improve its capabilities for educating the community's children. In the process, it will help the community to affirm its own strengths and values.[7]

Where school and community succeed in establishing an open relationship honestly committed to participation, the results can be impressive. In Seattle, Washington, a professional/community project in one year (1974-75) produced, revised, obtained approval for and pilot tested a school curriculum for Native American students in Seattle public schools. During the same period, the project participants provided a program of cultural classes for five hundred Native American people and produced a book about Chief Sealth for use in the public school system. The brief discussion of the Seattle/community participation process that follows is based on a report by Deni Leonard of the University of Oregon, who served as Curriculum Director of the program.[8]

The first professional/community meeting was initiated by the professional staff, who planned a large dinner for members of the Native American community. The program was presented; the community divided itself into groups from different areas of the city; the groups proposed curriculum subjects they thought appropriate; and the groups selected representatives to a twelve-member curriculum committee. With only one of its members associated with the public school system (that person was a teacher's assistant), the committee began its work with the professional staff. Deni Leonard recounts:

> There were many problems as one might imagine. But not surprisingly, the major problem was administrative. The process could not be implemented without the support of the educational techniques. The educational administrators were, to say the least, not prepared to give the control of curriculum development to the curriculum committee. The community input process needed continuity which included the administration of the program. To acquaint the educators hired to implement the program, a new decision-making process which was called "Consensus Decision-Making" was introduced. This process was developed to enable staff members to participate in most of the decision-making of the program. For example, if a staff member wanted to travel to a conference, he would have to submit his intentions before the staff through the decision-making process. He would have to justify his travel and coordinate all activities with the staff.[9]

Thus, power was distributed among all the staff.

> The Knowledge Management Plan was instituted to decondition preconceived notions about the role of the educational technician. Historically, the educational technician was the policy maker for the development of educational material. By introducing the new management plan we hoped that each of us would be better able to understand consensus decision-making. With such an understanding, would then be better prepared to observe and respect the directions of the Curriculum Committee

as well as implement such directions. In a sense, an elder of the Warm Springs Reservation in Oregon said it best. "We don't necessarily want smart college students who can take us to the moon, but we would rather have wise college students who can feed our grandchildren and care for the needs of the earth." Technological development for the sake of technological development is, in too many instances, dangerous to local communities and ultimately, damaging to the community of earth. We wanted to learn to work within the environmental needs of our local community and not conform to the competitiveness of a technological race between technicians, who are enclosed within their profession and who cannot see beyond research.

Reaching the position of respecting the community was not an easy task. It was accomplished to a great extent but certainly did not reach a total success. The realization that we were susceptible to corrupt the deconditioned state of our attitudes about education caused us to seek a system which seemed the best and most feasible was the transference of our skills to the Curriculum Committee. With educational skills, the Curriculum Committee would have a knowledge base from which to analyze and revise the educational technician's narrow conclusions. Our conclusions! Through the community input process we set out to transfer skills in curriculum development, educational management and evaluation. It was to eventually increase the effectiveness of community input because it caused the Curriculum Committee to have a greater confidence in their ability to analyze and revise. And, eventually, the Curriculum Committee began to disagree with the technicians, disagree with evaluation results and impose the community concerns upon the program development.[10]

The result of this process--a result purchased in part by the effort made by professionals to abandon the defense of their "special" status--was a curriculum that had the spirit of the Native American community concerns at its heart. "The technician," says Deni Leonard, "was finally relegated to being a technician." The difficult adjustment of the technician

being "relegated to being a technician" is not ignored or slighted by Deni Leonard:

> Each of us had to search for a personal commitment to the process. We had sessions among ourselves about the need to continue increasing community control and finally reached a consensus that our egos and personal inadequacies were not enough to reverse the course we had chosen. The community input process, as a socially just process, prevailed.[11]

There can be little doubt, from the way Deni Leonard describes the professional/community participation process, that the effort made was worthwhile in personal, as well as in objective terms. An educationally sound curriculum with content meaningful to, and supported by, the Native American community was created for their children. The community members gained "the knowledge and confidence to discuss education policy with top policy-makers of education." Education technicians, in turn, learned "that the community concerns in education were not faulty, unrealistic." And that "technicians were not members of the community until they joined the community, the community which welcomed them and learned from them."

Such school/community processes as this one described by Deni Leonard may seem alien and maybe even threatening to some. However, the demonstrable success in establishing a school/community relationship and in producing tangible resources for improving the quality of education make a powerful argument that educational professionals should consider seriously. Our schools have not been so successful in meeting

the needs of cultural and linguistic minority students that they can afford to dismiss something that works, simply to hang onto habits and attitudes that are comfortably familiar.[12]

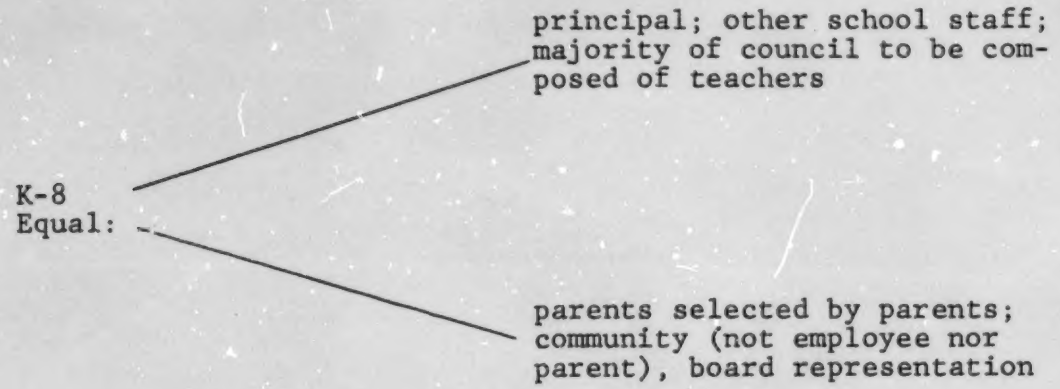
The Seattle experience described exemplifies precisely the spirit of school/community cooperation that is sought by California's educational policy as defined in Assembly Bill 65.[13]

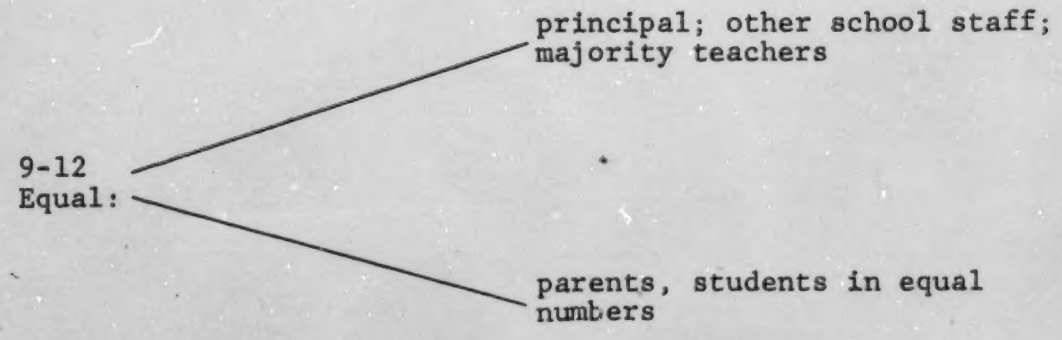
> Section 52000. The Legislature is committed to the belief that schools should:
>
> (f) Maintain a schoolwide process for the involvement of parents broadly reflective of the socio-economic composition of the school attendance, area, principals, teachers, other school personnel, pupils attending secondary schools, and members of the community in the development of school improvement plans.
>
> The Legislature, by the provisions of this chapter, intends to support the efforts of each participating school to improve instruction, auxiliary services, school environment, and school organization to meet the needs of pupils at that school.

Section 52012 specifies the composition of school site councils and the participation of parents:

> A school site council shall be established at each school which participates in the school improvement program authorized by this chapter. The council shall be composed of the principal and representatives of teachers selected by teachers at the school; other school personnel selected by other school personnel at the school; parents of pupils attending the school selected by such parents; and, in secondary schools, pupils selected by pupils attending the school.

Composition of the School Site Council:[14]


K-8
Equal:
principal; other school staff; majority of council to be composed of teachers
parents selected by parents; community (not employee nor parent), board representation



Existing schoolwide advisory, support groups may be utilized if requirements are satisfied.

Socio-Cultural Data

Communities, whether "of law" or "of spirit," are dynamic, living organisms. No community, therefore, can be finally and completely known or described. Much can be learned, though, about a community's demographic and cultural characteristics, its patterns of influence, its associational patterns, and about the psychological factors operating within it. Such knowledge about the community is vital for educators seeking to provide appropriate learning experiences for their students. In a study done at San Diego State University, in the Multicultural Education Department, Dr. A.M. Ochoa presents several clear and sequential steps for developing a socio-cultural description of a school community.[15] The descriptive process outlined by Dr. Ochoa is discussed below.

The socio-cultural description should provide information needed in order to answer the following questions:

--What is the community?

--How does one establish relations with the community?

--How does one identify the needs and concerns of the community?

--How does one use the community resources?

The person, persons, committee, etc., responsible for developing the socio-cultural description should brainstorm possible answers to the following questions before beginning actual research for data. This step will help to organize the research that will follow. Questions to be brainstormed are:

1. What is Community Involvement?

   A. What is the community?

   B. Who is the community for?

   C. How fast can a community change?

   D. What is the responsibility behind community involvement (rhetoric vs. action)?

   E. How can you facilitate the process of community involvement?

2. Establishing Relations with Community

   A. Who are key people in the community? The people of influence? The decision-makers?

   B. What kind of influence do they assert?

   C. How do you become a member of the community? How can you become involved in the community? And with whom?

   D. What may inhibit you from establishing relations with the community?

3. How Does One Identify the Needs and Concerns of the Community?

   A. Where should you inquire about community needs? Community concerns?

   B. What do you ask?

   C. Who are the spokesmen of the community?

   D. Who sets priorities in the community? How are priorities established?

E. What are the needs and concerns of the community as you perceive them?

F. What are the needs and concerns of the community as the community residents perceive them?

4. Using Community Resources

A. What resources are there in the community that can be used to implement educational programs?

B. What community resources help facilitate educational objectives?

C. How do you use the community to enrich the school curriculum?

D. What is the level of interest and commitment to the use of community resources? And by whom?

The research phase will develop information in five specific areas of the school community:

--Demographic characteristics

--Cultural characteristics

--Associational patterns

--Influence patterns

--Social-attitudinal factors

For each of these areas, Dr. Ocha's study suggests a number of questions. These can be answered from a number of sources which will be listed a little later. Because of the breadth of information required for the socio-cultural description, it is recommended that different persons or groups be

given responsibility for each of the five areas described above. The different persons or groups can then pool their information or prepare a descriptive community profile. The questions listed below should be taken as a guide; they should suggest others to the research participants.

1. Demographic Characteristics

   A. How many people live there?

   B. What proportion live together? What proportion live alone?

   C. What is the age distribution?

   D. What is the percentage of school-age children?

   E. What is the income distribution?

   F. What types of housing are available and where are they located?

   G. What proportion receive welfare funds?

   H. How are the people employed? Do children work?

   I. How many are unemployed?

   J. What levels of education are characteristic of various segments of the community?

   K. What religious groups are found in the community?

   L. What type of industry is present?

   M. What recreational facilities are available to the community? Where?

   N. What elementary and secondary schools are used by the community?

O. What means of transportation are available?

P. What hospitals, clinics, and other services are accessible to the community? What emergency services are there?

2. Cultural Characteristics?

A. What language/dialect is spoken?

B. How are families organized (i.e. What is the father role, mother role, child role)?

C. Are families nuclear or extended?

D. What ties are there to relatives?

E. What recreation do families prefer?

F. What material items do people value?

G. What are the food preferences and eating habits?

H. What holidays do they consider important? Other events?

I. What is acceptable in clothing and grooming?

J. What do the family members discuss?

K. What TV programs do they watch? Do they listen to Spanish radio programs?

L. What newspapers do they read? What magazines do they subscribe to?

M. What do they normally eat for breakfast, lunch or dinner?

N. Are the family activities centered around the school, church, sports, or other members of the family?

O. What are the religious practices of the community?

P. Who are the apparent heroes--sport figures, politicians, movie stars, etc.?

Q. What appears to be the spending pattern? Who is the breadwinner? What is their income level?

R. What do they perceive as their immediate problems?

S. What types of music are popular?

T. What is considered unfair and fair?

U. What is considered insulting?

V. What rituals mark birth, puberty, marriage, and death?

W. What conduct merits scorn and ridicule?

X. What modes of artistic expression are allowed or encouraged?

Y. What is considered funny?

Z. What is the folklore (stories, legends, music, dances, etc.) that community members know?

3. Associational Patterns

A. Are there religious cleavages? If so, what?

B. Ethnic cleavages?

C. Neighborhood cliques?

D. Who marries whom?

E. What kinds of barriers to association exist and what are they like?

F. Are there important clubs and associations? Who is in and who is out of them?

G. Who attends what religious services?

H. What groups buy at different shopping centers, corner grocery store, etc.? Why?

I. Who associates with whom in reference to social status, occupation, wealth, age, sex?

4. Patterns of Influence

A. What political systems exist?

B. Are there power blocks of labor? Employers? Businessmen?

C. Do many people feel powerless? Why?

D. Are there non-citizens in the community?

E. Have any civil rights been violated? When and how?

F. Who are the influential people, groups, and associations in the community?

G. Who influences whom?

H. How does information flow through the community?

I. What groups are respected in the community? By whom?

J. What groups are not respected by the community? Why not?

K. Who are the decision makers--school board, local government, law enforcement, etc.? Are they representatives of the community?

5. Social-Attitudinal Factors

A. What are the different stereotypes that the various categories of people have of others?

B. What self-concepts do the various categories of people have?

C. What is the social distance of the various categories of people?

D. Who feels "top dog"; who feels "under-dog"? What evidence leads to this feeling?

E. What people or groups are considered agitators, radicals, trouble-makers, etc. Why?

F. What celebrations, demonstrations, incidents have taken place in the community that provide indications as to what people in the community feel strongly about?

G. What is the awareness of social justice in the community (ways things should be)?

H. What are the community members' attitudes towards community change? Do they rely on tradition, fears, feelings that the problems that exist are unsolvable?

I. What are the community members' attitudes toward their living conditions? Are they perceived as problematic? Do they accept the state of conditions as they are? Are problematic conditions denied?

Some hard work and ingenuity will be required to develop the information required for the socio-cultural description. Much information, however, can be gathered from sources such as:

--United States Census (1970)

--Community Fact Book (Chamber of Commerce)

--Annual City Report

--Historical Documents of the City

--City census information

--Information about city social services

--Demographic statistics

--Feasibility studies done on housing, educational services, etc.

--Newspaper records

--Interviews with city officials, government personnel, librarians, educators, police officials, etc.

--City planning department

The results of such a socio-cultural description can be of great value to planners of bilingual education programs and will provide the school with a solid basis for its developing school/community relationship. The descriptive profile, if made available to them, will also help community groups to assess their own needs and objectives--e.g., for child care centers, income tax service, voter registration, educational goals, etc. It will improve school district's ability to tap community resources, enrich the curriculum, and assess educational goals and needs.

II.

PLANNING PROCESS OPTIONS

For several years past, California public school districts have been required to plan on the A-127 process. In 1978, the California State Department of Education provided planners with a choice between three planning process options. These are described fully in the Planning Handbook[16] as 1) Component Development Option (revised A-127 process), 2) Integrated Program Option, and 3) U-Do-It Option.

Because planning process options in the past have been limited by California to the Component Development Option, Lau Center assistance and materials have been formulated to be compatible with this approach. It is a rational and orderly planning process, but as the State Department of Education has recognized, "the first steps of determining 'what is' and 'what should be' are rather abstract ones (and) it may be a difficult place for people to start planning" (Planning Handbook, p. 24).

The newly-allowed Integrated Program Option offers an alternative. Focused on Student Outcome as the center of a planning process, the educational program is perceived as an integral system that can be approached through any component.

It permits flexibility in the assessment process and in the sequence of planning, and allows school and community to evolve their decisions as to "what should be."

The U-Do-It Option does what its name suggests: it leaves to program planners the option of developing their own planning process.

The discussions that make up this guide will, it is hoped, be useful to planners no matter which of these planning process options is chosen.

The following description of these three options is taken from Planning Handbook (pp. 12-13). All options have these features in common:

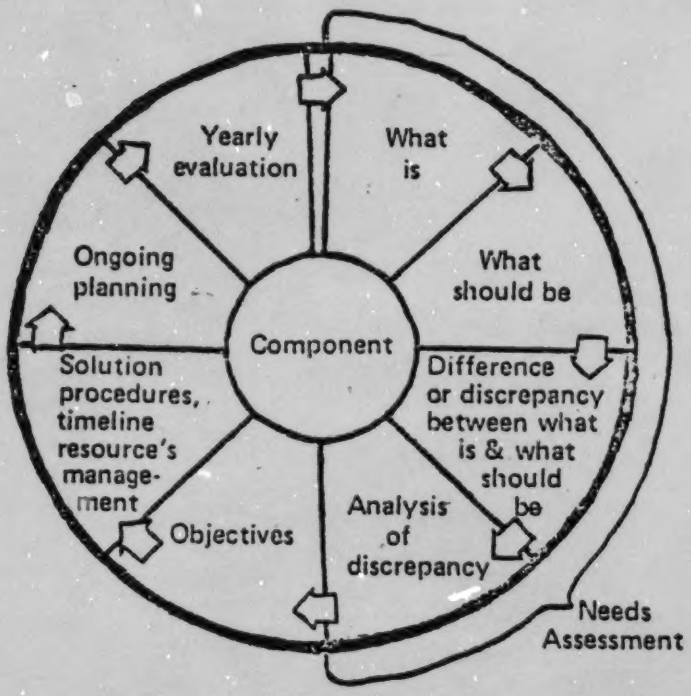
--Student growth as the ultimate goal

--Ongoing planning and yearly evaluation

--Use of the Requirements Checksheet

Option

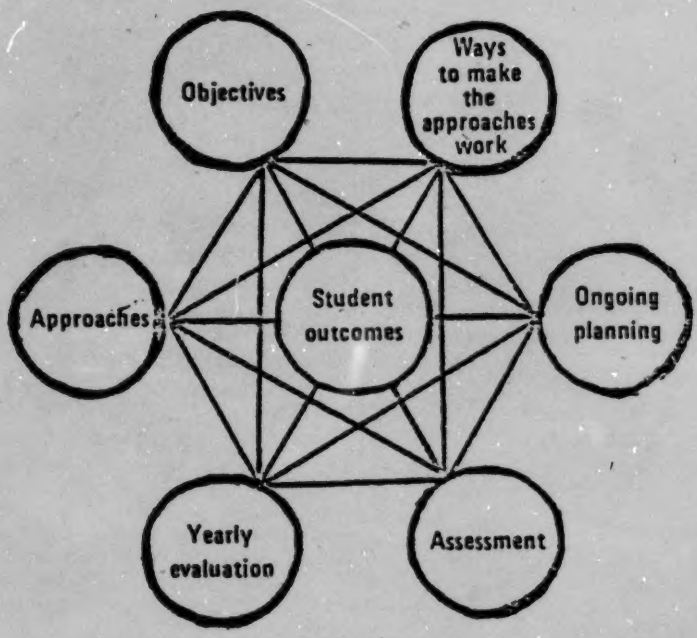
Component Development Option



- It provides a structure that breaks the program into instructional and instructional support components. Each component provides a particular focus for planning.
- It provides a structures, sequential planning process.
- The assessment process is "discrepancy-based" (finding the difference between "what is" and "what should be" and deciding why).
- It offers a structure for agreeing on all major solution procedures.

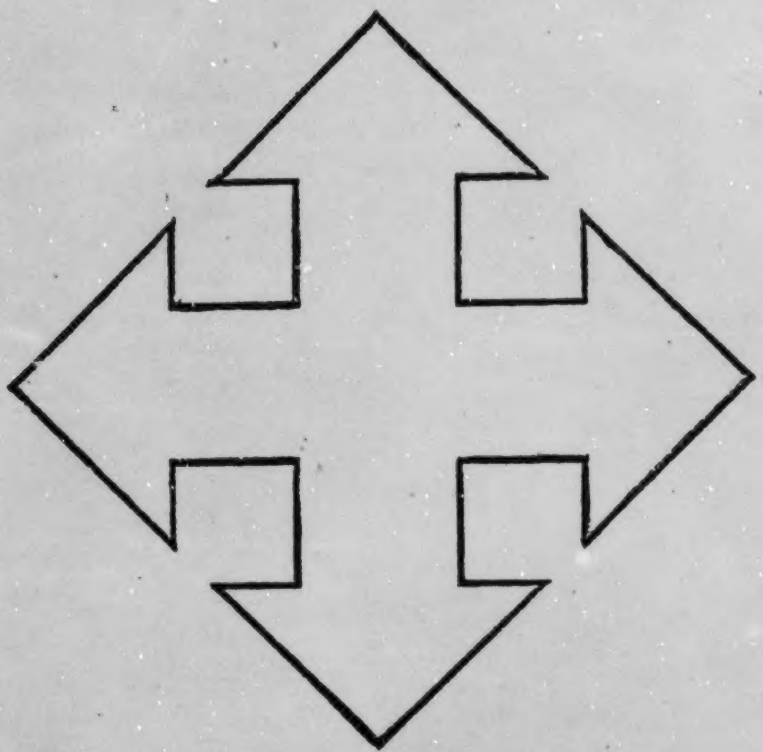
Option

Integrated Program Option



- Its structure allows for the integration of different kinds of instruction and instructional support in a way that focuses on student outcomes.
- The sequence of planning is determined by the school community.
- The assessment for this option is an open process. It may be an assessment of strengths or interests, or it may be a democratic or an analytic assessment. It may also be a discrepancy-based needs assessment.
- It provides a structure for separating areas of total school agreement from those of individual choice.

Option 3 U-Do-It Option



- The school community uses or develops its own planning process.
- It gives a choice of format and process. The school community may use another process or modify options 1 or 2.

III.

CHOOSING A BILINGUAL PROGRAM

The whole issue of bilingual education--certainly as it must be experienced by school boards, administrators and teachers in real life--suffers from a plague of confusing and sometimes contradictory labeling. In spite of glossaries (such as the one included in this manual) and carefully elaborated lists of Operational Definitions, the multiplicity of regulations as to Partial Bilingual Instruction, Bilingual-Bicultural Program, etc. cannot help but complicate the life of one trying to plan and implement a program that will satisfy the laws and regulations, and at the same time provide a good day-by-day education to the students already in class. In the following pages this guide tries to find a path through that maze of labels and definitions.

All school districts in the area served by the California Lau Centers are responsible to the requirements and guidelines of the U.S. Office for Civil Rights in matters relating to the needs of LES/NES students and fluent English-speaking students who are underachieving. All must respond as well to state educational law and policy: for most, that means California's AB65/AB1329. (Other California laws also bear on

LES/NES education,[17] but AB1329 seems clearly the most significant as far as the purposes of this manual.) Both the requirements of the Office for Civil Rights (which for simplicity will be referred to hereafter as Lau requirements) and AB1329 define goals and processes by which public schools will plan for and provide education programs to meet the needs of LES/NES students. Both Lau and AB1329 describe educational program processes rather than contents--except for generalized content specifications such as "the language understood best" or "the culture of the LES/NES student." It may be reassuring to note at this point that with only one or two exceptions full and adequate compliance with Lau requirements will also satisfy AB1329 program requirements. (See HEW/OCR Task Force Remedies, AB65-AB1329 analysis,[18] and Lau Manual IV.[19])

Probably the first bilingual program distinction necessary is between transitional and maintenance programming. The following definitions are meant to clarify this important distinction.

Transitional programs use the LES/NES students' own language, other than English, to enable them to learn subject matter while also learning English. When students' command of English is sufficient to enable learning through English-language instruction, use of a language other than English is abandoned.

Fluency and literacy in the language other than English is not maintained after it has served as a bridge into English.

Maintenance programs also use the LES/NES students' own language, other than English, to enable them to learn subject matter while also learning English. When students' command of English is sufficient to enable learning through English-language instruction, such instruction is begun. Instruction in the language other than English is not abandoned. In order to maintain fluency and literacy in both languages, some subjects are taught in both English and the students' own language.

Both transitional and maintenance programs may be structured in different ways. For example, a program in which all subjects are taught in Spanish may be transitional; i.e., when students have learned English they will be taught all subjects in English. Conversely, a program in which only core subject areas are taught in Spanish while English is being learned is a maintenance program if some instruction in Spanish is continued after the students have learned English.

AB1329 requires no choice between transitional and maintenance programs. Lau requirements specifically permit the choice of one or the other. Under both Lau and AB1329, therefore, it is up to the school district to choose either a transitional or maintenance approach. Lau does require that where transitional programs are planned, criteria for English language competency, and predictive data showing the LES/NES students' academic ability to succeed in an English language situation, be established.

It is important to note that the choice between transitional and maintenance programming may reflect a choice between two fundamentally different points of view as to the relationship between mainstream and "minority" social groups.

Transitional programming is compatible with (though it does not require) the point of view that only mainstream characteristics are worth fostering: that the English language and mainstream culture are norms from which all others are deviant.[20] While transitional programs are designed to better equip the individual LES/NES student to function within mainstream society, this approach makes no direct contribution to the "community of spirit" the LES/NES student represents. That community, after all, is defined by precisely the characteristics which the "transitional" LES/NES student is expected to abandon.

Maintenance programming, on the other hand, is compatible with a pluralistic view of society,[21] which sees the cooperative coexistence of diverse cultural communities as something to value. Though placing equal value on LES/NES students' acquisition of language and cultural skills that will permit them to function fully within the social and economic mainstream, maintenance programs also develop and strengthen "community of spirit" attributes in the communities' children.

Elementary Education Program Options

Bilingual education programming for elementary levels is emphasized by both Lau and AB1329. According to AB1329, "elementary" means K-6; according to Lau it means K-8. For elementary level bilingual education programming for LES/NES students the following program opticns are described by Lau and AB1329 respectively.*

Lau Options for Elementary LES/NES[22]

1. Transitional Bilingual Educational Program (TBE). This program utilizes student's native language in instruction. Maintains and develops skills in native language and culture while introducing, maintaining and developing skills in English. As soon as a student is fully functional in English, it is not necessary to instruct in native language.
2. Bilingual-Bicultural Program. This program is the same as the TBE program above, except students do not make transition to instruction only in English. The end result is a student who can function, totally, in both languages and cultures.
3. Multilingual-Multicultural Program. Same as (2), above, except more than one language and culture in

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*The Lau target-student definition includes all students whose first, home, or comfortable language is other than English, "regardless of the language spoken by the student."

addition to English is treated. The end result is a student who can function, totally, in more than two languages and cultures.

AB1329 Options for Elementary LES/NES[23]

1. Partial Bilingual Instruction: "Listening, speaking, reading and writing skills developed in both languages. Material related to culture and history is taught in the language the pupil understands better."*
2. Full Bilingual Instruction: "Basic language skills developed and maintained in both languages. Instruction in required subject matter or classes is provided in both languages in addition to culture and history."
3. Bilingual-Bicultural Education: "A system of instruction which uses two languages, one of which is English, as a means of instruction. It is a means of instruction which builds upon and expands the existing language skills of each participating pupil. This instruction shall include:
   A. Daily instruction in English, language arts, listening, speaking, reading and writing;
   B. Language development in the pupil's primary language;
   C. Reading in the pupil's primary language;

*Allowable for schools with fewer than ten NES or fifteen LES with the same primary language in the same grade level or in a multigrade or ungraded instructional environment.

D. Selected subjects taught in the primary language; and

E. Development of an understanding of customs and values of the cultures associated with the languages being taught as well as an understanding of the history and culture of California and the United States."

4. Individual Learning Program: "Any program of instruction for limited English-speaking pupils in which instruction is offered in a manner consistent with the United States Supreme Court decision in Lau vs. Nichols, (414 U.S. 563), the Equal Educational Opportunities Act of 1974 (20 U.S.C. Sec. 170, et. seq.), and federal regulations promulgated pursuant to such court decisions and federal statutes."

It is not difficult to reconcile Lau and AB1329 requirements once a possible confusion about labeling is cleared up. Lau's program options are labeled:

1. Transitional Bilingual Education (TBE)
2. Bilingual-Bicultural
3. Multilingual-Multicultural

The way Lau defines each option, above, it is clear that Option 1 is a transitional program and Options 2 and 3 are maintenance programs. The choice posed for bilingual education planners by Lau, therefore, is a policy choice between transitional and maintenance approaches to language minority students. (See pages 31-33).

AB1329 program options are labeled:

1. Partial bilingual
2. Full bilingual
3. Bilingual-bicultural
4. Individual learning*

Nothing in AB1329 option descriptions limits all or any of these to either transitional or maintenance implementation. Any of these options could be designed for either a transitional or maintenance program. ("Bilingual-bicultural" has one meaning as used by Lau and another as used in AB1329.) The choices posed for bilingual education planners by AB1329 requires instruction in culture and history "in the language the pupil understands better" as an element of each option, whether it be labeled "bicultural" or not.

Two additional points made by the Lau LES/NES program requirements should be emphasized here:

1. Where transitional programs are chosen, the school district must assume a responsibility to "provide predictive data which show that students are ready to make transition into English and will succeed in content areas in regular school programs." Success criteria must be established and assessment methods devised so that the school can ensure that LES/NES students will not "transit out" of bilingual programs

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*Individual learning programs are required for LES/NES students not enrolled in Options 1, 2 or 3.

and be mainstreamed before they are prepared to succeed in English language instruction programs.[24]

2. Lau does not only include the program options above; it also specifically restricts the use of English as Second Language (ESL) programs for meeting the schools' responsibility to its K-8 LES/NES students. ESL may be a component of a suitable bilingual education program, but it will not do the job by itself.

Lau Requirements for Education of Lau-Target Students Who are Not LES/NES[25]

Lau requires that bilingual education programming provide for all students whose home language is other than English. For such students who are themselves bilingual English-speakers, predominant English-speakers, or monolingual English-speakers, Lau requires that:

1. Schools must provide data on students' academic achievement;
2. Underachieving students must be provided with special programs to improve their skills to grade level average;
3. Students achieving at grade level do not require special programs.

Lau and AB1329 Program Options (High School)[26]

AB1329 is much less specific in its requirements for bilingual education planning at the high school level than at the elementary level. Two provisions of the law affect LES/NES high school students:

1. "Each limited English-speaking pupil...in kindergarten through grade 12 shall receive instruction in a language understandable to the pupil which recognizes the pupil's primary language and teaches the pupil English." This provision makes an ESL program insufficient by itself. "Instruction," however, as used in this provision is a very broad term which permits program planners a broad choice as to subject matter to be taught in a language other than English. This provision can be satisfied in either transitional or maintenance programs.
2. LES/NES students in grades K-12 who are not enrolled in AB1329 Program Options 1, 2 or 3 (page 35) shall be individually evaluated and taught in an Individual Learning Program (Option 4, page 36).

Lau is more specific in its requirements for LES/NES educational programming for high school levels. At this level, however, Lau distinguishes between LES and NES students. For the NES high school student, Lau allows a choice of program options from ESL (alone) to "other approaches, not

necessarily consistent with Lau Task Force Remedies..." Lau describes five options:

1. Instruction in subject matter in the native language with ESL as a class component.
2. Required and elective subject matter in the native language and bridge into English with the native language as appropriate.
3. ESL or high intensive language training in English until fully functional, then bridge into regular school program.
4. Transitional Bilingual Education (TBE) Bilingual/ Multicultural Education. (However, "if the necessary prerequisite skills in the native language have not been taught to these students, some form of compensatory education in the native language must be provided.")
5. Other approaches, not necessarily consistent with the Task Force Remedies, but which can be affirmatively demonstrated to be "equally effective in ensuring equal educational opportunity."

For LES high school students, program requirements depend on an assessment of the students' academic achievement.

1. Underachieving LES high school students must be provided any one or a combination of ESL, TBE, Bilingual-Bicultural, Multilingual-Multicultural or Option 5 above. These program options, described above and on

page 34, allow for either transitional or maintenance programs at the high school level. In high school, unlike elementary, an ESL program by itself may satisfy Lau requirements.

2. Underachieving English-speaking Lau students must receive special instruction to improve their achievement to grade average.
3. LES high school students who are achieving at grade level or better do not require special programs under Lau.

Summary

The Lau and AB1329 options discussed above together satisfy minimum requirements for meeting the educational needs of LES/NES and underachieving students. The San Diego Lau Center encourages bilingual programming for maximal, rather than minimal, response to the educational needs of LES/NES students. The San Diego Lau Center sees maximal effectiveness of bilingual education in a full, sequenced and integrated bilingual curriculum that builds from day to day and year to year on the skills and experiences that students bring to school with them. In context of the choices presented above, the San Diego Lau Center supports the choice of maintenance programs with the fullest possible bilingual-multicultural curriculum. "Maintenance" because it develops existing skills

rather than wasting them; because it strengthens positive self and group identity rather than weakening them; because in a school it can provide living experience of human and social equal value; and because in the community it strengthens the communities of which LES/NES students are a part. "Full bilingual-multicultural" because learning should be an integrated process recognizing both the cognitive and affective domains; because an integrated curriculum better supports the development of critical thinking and problem-solving skills.

The choice between bilingual program options must take into account a variety of practical considerations. The availability of resources--financial and human--will of course be a significant factor for program planners. The needs of the community, especially of the LES/NES students' community, should shape the choice. The willingness of administrators to accommodate change, to explore alternatives and to develop new resources will materially affect the possibility of real choices. To ignore the implications for both school and community of the choices made, furthermore, may well defeat the chances of program success. A plan chosen against community desires, for example, will have a hard time finding community support. A full bilingual instruction program chosen without adequate consideration of staffing needs may well founder for lack of teachers or materials needed to teach, let us say, science in two languages. To identify all such factors is obviously outside the scope of this guide (see Lau

Center Manual IV).[27] One or two implications for a school choosing transitional vs. maintenance programs, or vice versa, may however be useful to point out.

Transitional bilingual programs often seem to offer the simplest approach to meeting a school district's legal obligation to LES/NES students. The burden of providing a--let us say--two-year bilingual program with the legally minimal content seems obviously lighter than that of providing a full, eight-year program of bilingual education. But if LES/NES students are being identified at all grade levels, then transitional bilingual programs are required at all levels. Too, if the programs are transitional, the school must deal with the processes and problems of exit criteria and predictive data compilation and assessment to know when a student can successfully be mainstreamed into "regular" English-language instruction.

While both Lau and AB1329 describe as acceptable program options in which a minimum of subject material is taught bilingually, program planners must not lose sight of Lau's requirements relative to student achievement. A student's knowledge of the English language may increase sufficiently to suggest he is ready for transition into "regular" instruction programs, but if the bilingual program has not provided enough subject matter instruction while English was being learned he may not be able to succeed academically. In practice, then, even a school seeking the least burdensome means

to meet its responsibility to LES/NES students must be prepared to do enough to achieve goals both in English language acquisition and in academic achievement.

Transitional programs, by their very nature, have a characteristic that may hamper the schools' efforts to improve the education of LES/NES students. Since it is a "special" program for students often seen as deprived or disadvantaged, a transitional bilingual program may stigmatize those in it. This may affect the peer relationships between LES/NES students and other students, and it may well affect the LES/NES students' attitudes toward self and toward the school.[28]

Maintenance programs, on the other hand, offer a greater promise for integrating, rather than splintering, the experience of all student body members. By requiring that other-than-English language skills be maintained and expanded, the school affirms to all students the value of the language of the LES/NES.

Maintenance programs, once established, can be expected to function more smoothly and systematically than transitional programs. One integrated school program that provides continuity of instruction throughout the grades can be more easily administered than two schools under one roof--especially if the boundaries between the two keep shifting.

IV.

BILINGUAL PROGRAM CONTENT

The content of a program of bilingual-bicultural education will be determined by underlying attitudes, assumptions and philosophies about society and culture, language and its acquisition, and the ways in which learning takes place. For bilingual program planners to make the choices that will accomplish their stated goals, some consideration of the elements that define program content is necessary.

The present emphasis on bilingual education in the United States is of recent origin and there is no single, universally accepted theory or well-proven practice on which bilingual program planners can rely for developing program content. Serious research has been, and is being, done however: this manual seeks to indicate the kind and scope of questions that bear on program content development, and to present some implications of those questions' possible answers. The intent is to provide a frame of ideas to assist planners and teachers to clarify their own goals and attitudes so that they may plan coherently and consistently with their own stated goals.

A number of studies dealing with fundamental issues of bilingual education in the United States have been examined

in preparing this manual. Problems and Issues in Preparing Teachers of Bicultural Chicano Youngsters, by Dr. Tomás Arciniega, distinguishes "four basic educational approaches" to Chicano students, based on whether the school looks "positively or negatively at the consequences or effects of Mexican group membership," and on whether "educators view the causes of student performance as being primarily internal or external."[29] Christina Bratt Paulston, in Theoretical Perspectives on Bilingual Education Programs, discusses theories of social and educational change on the premise that "it is only through an examination of the various theoretical frameworks used to explain and predict the phenomena of bilingual education that we can put into perspective the conflicting or at times complementary research questions and the anticipated solutions as they relate to the dimensions of bilingual education."[30] Paulston distinguishes social and educational change theories (evolutionary, structural functional, systems, group conflict, cultural survival, social movement) as being within either an equilibrium or a conflict paradigm. Within the equilibrium paradigm are those theories concerned with maintaining society in equilibrium by harmonizing the relationship of social components, and they emphasize smooth, cumulative change. Theories within the conflict paradigm, on the other hand, "emphasize the inherent instability of social systems and the conflicts over values, resources, and power that follow as a natural consequence" (R.G. Paulston 1976:7; quoted in Theoretical Perspectives...cited above).

The recognition of fundamentally opposed perspectives from which educators may view--and consequently react to--the constituent segments of their society, expressed in their distinct ways by both Paulston and Arciniega, is apparent also in the four major studies prepared for the National Planned Variation Bilingual Models Conference sponsored by the U.S. Office of Economic Opportunity at Austin, Texas, in February of 1973. The report Bilingual-Bicultural Education Models, for example, submitted by the Valley Migrant League, in the vehemence with which it appeals for educational programs that respect and reflect the Chicano students' language and culture, implicitly opposes the acculturationist approach with that of enculturation, affirming that an important function of "education consists of transferring cultural values and information from one generation to another."[31] In practical terms, the Migrant Valley report sees the issue in bilingual education as one of control of the education process, posing the perspective of community control against that of "external" control by a dominant culture group.

Development of Bilingual-Bicultural Education Models was written by Joan C. Baratz and Janice C. Redish, of the Education Study Center for the Planned Variation Conference mentioned above. Baratz and Redish distinguish between two fundamentally different perspectives on bilingual education which they call relativist and normativist. The two perspectives stem from opposed views of human nature and have profound

implications for societal expectations of children, for theories of learning and development, for methods of teaching and using language, and for theories of language acquisition.[32]

For the purposes of this manual, it is felt that the framework proposed by Baratz and Redish for considering the theoretical perspectives affecting bilingual program content best lends itself to a simplified yet coherent presentation. For this reason, the discussion that follows is based on their report.[33] Two points of caution must be made: first, the term "relativist" itself may have a special meaning within the discipline of linguistics that is not that of Baratz and Redish. Their meaning of the term seems clear, however, and is useful for the purposes of this manual. Secondly, it should be clearly understood that "culture" is used to designate a dynamic, ever-changing process and not a set of immutable external laws that operate inflexibly to define and limit every member of a cultural community.

Another reason for choosing the Baratz and Redish report as the basis for the discussion that follows is the clear and provocative listing of observable program characteristics made by those authors.[34] Since studies of actual bilingual programs too often show that their <u>implicit</u> goals are inconsistent with, and sometimes contradict, their <u>explicitly stated</u> goals, it is felt to be important to give planners all possible assistance in formulating practical measures by which programs can be identified.

The following discussion is based directly on the report by Baratz and Redish. All quotes, unless otherwise attributed, are from their study.[35]

Relativist View

Baratz and Redish describe the relativist view of human behavior as that which underlies the science of anthropology. It identifies universal behavior--For example, all human cultures develop language, develop patterns for grouping individuals, develop views toward property, territory, etc. The relativist view examines the different ways in which these universal behaviors are expressed in different human societies. It does not see language variety "A" as inherently superior, nor is one form of family relationship naturally better than another. On the contrary, in the relativist view "the diverse manifestations of a behavior are all normal, systematic, and integral parts of the cultures that produce them."

Normativist View

Baratz and Redish describe the normativist view of human behavior as that which underlies the science of psychology. It defines human behavior in terms of idealized systems. Language, family networks, etc., tend to be seen not as structural concepts that can be realized in various ways, but rather as invariant systems. Individuals neither master, nor fail to

master, these systems; they can only approximate them "in some 'deviant' fashion."

> Because psychology has no model for dealing with difference it defines difference as "deviance"--as not normal. "Deviant" behavior, of course, must be explained. The concept of "cumulative deficit" is an artifact of a normative theory to explain variance. For example, psychologists define language development normatively in terms of development of standard English. They test minority group children, who are developing other varieties of English, and discover they are deficient in "language development".

Societal Implications

The relativist view is compatible with a culturally pluralistic view of society, since it accepts that different cultural constructs simply represent different ways of expressing universal human needs. The normativist view, on the other hand, is compatible with an assimilationist view of society in which "deviant" cultural constructs must be replaced by the "normal" ones of the dominant culture. Transitional programming, as discussed earlier, is compatible with a normativist/assimilationist view; maintenance programming is consistent with a relativist/cultural pluralist view. It should be emphasized, however, that there may be overlap. There may well be reasons why a school would elect a transitional program which in its content would clearly be defined as relativist. But the arguments for maintenance and maximum development of non-English language skills in Lau-target

students carry more weight from a relativist than from a normativist perspective.

Implications for Education and Child Development

The distinction between the relativist and the normativist points of view affects the assumptions made about education and child development, as well as language acquisition.

Relativist

The relativist view of education is expressed by anthropologists, who see it as a process of enculturation--"that is, the transmission of the culture of his community, including skills, knowledge, attitudes and values. In this sense, education represents learning to be an adult within one's own community."

A part of the enculturation process takes place in school, where the child is taught the technical and social skills not usually taught at home. It is important to realize, however, that these technical and social skills are also cultural skills and the child's schooling in them is a part of the enculturation process. In a monocultural society, the same values, attitudes and expectations are expressed in both the formal (in-school) and informal education.

Difficulties can arise in a society of more than one culture when the formal education apparatus is controlled

by a dominant culture group. For the child of a minority culture, the school does not represent "a natural continuation of his enculturation process." Instead, he faces the necessity of acquiring a new culture--one different from his own. "When this process of acculturation involves superficial aspects of culture, the process is relatively easy and the child will succeed. When acculturation involves fundamental aspects of culture, at the 'world view level,' the child usually fails in the school setting." For "a child growing up in a minority group culture who attends the public schools that are a product of the dominant group culture, schooling is disjunctive with his normal enculturative process."

From the relativist point of view, an alternative to the failing acculturation process is that of biculturation, which "sees the acquisition of another culture not so much as replacement, but rather as the simultaneous enculturation of the individual to two different cultures." This may be made easier by bringing into the school the informal as well as the formal aspects of education, and by presenting the skills content of the new culture within the learning style of the minority culture.

Normativist

The normativistic view of education follows the view of psychology, which has concentrated on personality development and learning issues rather than on content per se. This view

recognizes and stresses individual differences ("the normal curve phenomenon") but "has created images of idealized 'normal' children with whom teachers are likely to come into contact." Group differences are of much less concern. "Where marked variance in behavior of groups of children who are socio-culturally distinct is evident, these children have either been incorrectly perceived as mentally retarded by psychologists and educators, or have been placed in a new category, 'the culturally deprived.'

"'The culturally deprived' category relies heavily on sociological constructs derived from the culture of poverty model." In this view, since the minority culture child does not demonstrate the characteristics of the schools' (dominant) culture, he is seen as being without cultural skills and values. "The concept of bicultum tion is absent in psychology which has a normative model, with room to accomodate individual but not group differences.

1. "The ethnocentrism of psychologists that has led them to see their own culture as the definition of 'normal' behavior,
2. "the normativism of the discipline which has no place for group differences, and
3. "the acceptance by many psychologists of the melting pot myth regarding America, and of a faulty egalitarian concept which has erroneously defined 'equality' as sameness,

have led psychology to deny cultural differences and hence contribute little to a concept of biculturalism in education."

The problem in educating minority culture children has been seen as stemming from the fact that they "do not 'fit' comfortably into the school system as it is presently constituted." The children do not behave the way the dominant culture children do, and they do not achieve as the dominant culture children are expected to achieve.

> Rather than change the school to "fit" the child (an act that would involve granting legitimacy to the child's "strange, inadequate" behavior), psychologists have generally proposed changing the child before he reaches school. Thus, they have gone back to the early childhood "formative" years in an effort to produce minority group children who will fit into the school system when they encounter it.

It is in precisely those early years that the child is learning the informal elements of his culture: "views of time, social relation, definitions of success, status, work, freedom, etc." But educators and child development psychologists do not generally think in terms of informal enculturation, and often fail to realize that the minority culture child is being socialized into a world view that is different from that of the dominant culture. When children do not behave like dominant culture, middleclass children, the assumption is that they have never been socialized--"i.e., 'developed' attitudes and values, acquired language, learned to think--and thus they have not developed the skills necessary for success in school." Compensatory approaches concentrate on

formal skills--reading readiness, vocabulary development, number of values intrinsic to the child's native culture.

Coupled with a view of learning as "a modification of behavior which arises in response to a known stimulus," it is easier for educators to concentrate on skills development than on less tangible areas of the child's culture. "Defining the expected output behavior as appropriate, the psychological perspective sees the child as having either learned or not learned that behavior adequately before coming to school." (Unlike the relativist view, which accepts that the child has learned something other than the expected behavior as appropriate.) "If he has not mastered it he must be trained to produce it. This psychological perspective generally creates a 'produce' oriented education which takes a normativist view of what may in fact be culturally determined behavior."

Implications for Language and Language Acquisition

Three theories of language acquisition and bilingualism are described by Baratz and Redish: the behaviorist, the cognitive and the nativist. The first two are psychological models; the behaviorist approach clearly in the normativist camp, and the cognitive more or less normativist or relativist according to factors which will be discussed. Only the nativist approach is clearly relativist, in the Baratz and Redish discussion.

Behaviorist

"The most important characteristic of the behaviorist model is its rejection of any internal mechanism as an explanation of behavior."

Arguing that learning is the internalization of conditioned responses which are reinforced, behaviorists emphasize strategies of conditioning students to make appropriate responses. Language is defined as physical sounds made within particular settings. Bilingualism is a matter of having two sets of sounds that respond to different stimuli. "Language is a habit. Language acquisition in such a mode can be seen as developing 'in the same way as other instrumental acts.'"

Behaviorist language theory views the language of children as an imperfect, or incomplete, acquisition of an adult's language habits. "Language is a compilation of individually learned behaviors. The whole is the sum of a discrete set of parts." This view is attractive to those with a normativistic view, since it reduces language use to a series of correct and incorrect responses. "Language teaching is reduced to strategy. Context, that is the complexity of language from a sociolinguistic perspective, is ignored." Language then becomes pattern drill and practice with heavy concentration on the mechanics and little concern for communication. The long-range goal (learning to communicate in a new language) is broken down into manageable (teachable) bits and pieces and usually lost in the process.

Nativist

The nativist view sees "that the use of language is universal among normal human beings" and "infers that linguistic competence (though not necessarily the skill in performing in terms of a particular language) must be essentially an inherited, rather than an acquired trait." At perhaps its simplest expression, this view sees language as something that people "instinctively" do--what they learn is to do it in specific ways relative to their particular culture. "Linguistic and cultural deprivation then is an alien concept to a nativist model in that the nativist model presupposes that every human society has a language system with rules of structural and cultural usage. Different societies may have different structures and cultural usages, but all human societies, no matter how environmentally deprived (in a technological sense) have a highly developed, highly structured linguistic system."

"It is within the relativistic perspective that the nativist model allows for a view of language acquisition that sees the child's performance not as an approximation of the adult linguistic system, but as evidence of a system with inherent structure in its own right."

However, since "nativists are primarily concerned with how language is acquired within a 'natural' (cultural community) setting...they have been little concerned with how language is formally taught." One could construct a nativist educational setting for second language learning but it

would, in its purest state, be outside of a schooling situation.

Cognitive

Cognitive psychology owes much to the pioneer work of Jean Piaget, and has been firmly established by others in many cultures. They have worked principally to establish "a sequence of states of cognitive development which is thought to be applicable to all children, regardless of culture or locale. Rates of maturation, specific substages and how far in the sequence one ever gets may depend on sociocultural factors (rural vs. urban life, technological vs. agricultural economy), but the cognitive abilities and the sequence of mastery are thought to be universal."

From the cognitive psychology viewpoint, the academic failure of minority culture children (measured against dominant culture expectations) is seen, at least in part, as due to their not having "reached the stage of development in the sequence that middle class, urban, Anglo children have at the same chronological age." This view can be held whether the failure to develop is blamed on poverty, rural life or traditional culture.

Still based on the cognitive view, however, there can be two very different approaches to these findings: either a relativist (nativist) or normativist (behaviorist) approach.

The relativist kind of approach calls "for research to find out at what age children in a specific culture generally attain a specific cognitive skill (e.g., conservation of liquids). These educators would then change the curriculum to match maturational differences found in different cultures." This view implies a belief that all cognitive stages are available to people of all cultures. Further, it respects children's behavior as appropriate when it is appropriate in their culture, and requires the school to create a learning situation that is compatible with the children's culture.

The more normativist kind of approach "assumes that cognitive skills (e.g., classification or conservation) can be taught and that the maturational sequence can be speeded up through training." That is, that minority culture children can be helped to "catch up" to the "normal" cognitive level of their Anglo, middle-class counterparts (e.g., Head Start Programs).

> This is the assumption on which many recent early childhood curricula have been written. These curricula state as goals the attainment of cognitive skills, such as classification, seriation, conservation, hypothesizing, problem solving, etc. Some curriculum writers, while emphasizing the universality of the cognitive processes, are concerned with the cultural relevance of the specific curriculum materials. Others, either because of an unarticulated normativist bias or because the same materials also have a goal of teaching standard English and the specific classification system of middle class American culture, do not attempt to build on the mental framework of the child's own culture.

Observable Bilingual Program Characteristics

The stated goals of a bilingual education program may be described in the terms discussed above for societal expectations, education and child development, and language. It is even more important, however, to understand the observable characteristics of a program in terms of the alternatives discussed. "Thus a program which in its description states that it 'respects the child's language and culture,' but in its implementation uses a standard variety of the child's vernacular as the classroom representation of 'the child's language' could not be classified as having components of a relativistic model."

Any program based on the relativist view will include:

1. A recognition of the informal levels of the child's culture;
2. A recognition of the role which the child has learned to see as appropriate for his age and sex in his culture--this includes his view of appropriate behavior with peers, with children of other ages, and with adults;
3. The vernacular language of the child as his native language.

Any program based on the normativist view will be observed to:

1. Ignore, or try to erase, differences between the informal levels of the child's culture and that of the dominant culture;
2. Ignore the child's concept of appropriate interaction behavior as defined by his native culture;
3. Use a standard version of the child's language--a version the child does not actually speak.

As discussed so far, the connection between theoretical assumption and methodology has been implicit. Both the relativist and the normativist view can be realized through a behaviorist or a "discovery" method model. The behaviorist method seems more compatible with the normativist view; however, it would be wrong to assume that it cannot be used to realize the relativist program model.

Behaviorist. "A behaviorist program is what is most often found in formal schooling: a highly structured curriculum based on a stimulus-response mode." In language teaching, the behaviorist model is realized in such classroom strategies as programmed instruction, audio-lingual pattern practice and drill.

Discovery. "The discovery method is an attempt to counterbalance the behaviorist technique by placing more emphasis on what is to be learned than how it is to be learned." It is an attempt to create a naturalistic environment where

"learning" rather than "teaching" takes place. The discovery method tries to modify the school setting, which is frequently alien to children's previous experience, with a less controlled environment that more closely approximates the earlier learning of children. It does this within a classroom setting. "The discovery model is realized in such programs as 'open classrooms' and 'unstructured' curricula with the teacher as guide."

Characteristics Observable in Classroom Implementation

Actual program content at the level of implementation can be recognized as either relativist or normativist-based according to observable characteristics such as are listed below.

Relativist

Societal:

1. The teacher recognizes when the child is showing respect according to his/her cultural norms (even if it is not respectful in the teacher's culture)
2. The teacher implements the materials in such a way as to allow for culturally-based learning styles;
3. The teacher expands the child's repertoire of appropriate behavior.

Child Development:

1. Teacher can put himself/herself in the child's place;
2. Teacher accepts the child's view of an interaction;
3. Teacher can treat groups differently while holding same long-range goals and expectations for them.

Language Acquisition:

1. The teacher assumes the children can express themselves in a coherent, grammatical way in their native vernacular;
2. Language is not taught as a subject;
3. Language is used as a medium of instruction only;
4. Language is taught in conversational modes; language lessons eliciting spontaneous language are used.

Language Use:

1. The children are tested for knowledge of basic shapes, size comparison, negation, spatial relations, etc. in their vernacular;
2. The vernacular is used for teaching new cognitive materials after the child's knowledge level of these concepts has been accurately assessed.

Vernacular:

1. Teacher accepts vernacular as correct grammatical speech and as appropriate for all purposes except specific lessons in learning dialects other than vernacular (ESL or SSL).

Normativist

Societal:

1. The teacher misses children's behavior cues indicating their desires, needs or knowledge;
2. The teacher indicates to the child that he/she is stupid, lazy, incompetent when he/she is displaying behavior that is appropriate in his/her culture;
3. In discussions, the teacher expresses attitudes that denigrate the child's culture;
4. The teacher puts down the child's action and tries to teach him/her a "better" way;
5. The teacher responds most frequently and positively to those children who are closest to his/her own cultural norms.

Child Development:

1. The teacher expects all children from all cultures to be the same;
2. Teacher allows for individual differences but not for group differences;
3. Teacher is aware of differences in children by cultural groups but denigrates one group;
4. Teacher's expectations for groups differ; teacher "writes off" one group.

Language Acquisition:

1. The teacher considers the children to be non-verbal;

2. The teacher corrects the child's vernacular;
3. Language is taught by rote memorization, pattern practice, drill, programmed instruction, or behavior modification.

Language Use:

1. The children are tested in "standard" variety of dominant language or in English;
2. The child is taught concepts such as basic shapes, size comparison, negation, spatial relations on the assumption that the child does not know them;
3. Cognitive content lessons are not given until vocabulary and structure either in "standard" variety of dominant language or in English have been taught.

Vernacular:

1. Teacher corrects child's language using the "standard" variety as model.

V.

PROGRAM CONTENT SUPPORT COMPONENTS

A bilingual program's content as defined thus far must be supported by such program components as teacher training (either as inservice or as formal participation at an institution of higher education), and curriculum and its development. Each of these components can be understood from either a relativist or a normativist point of view.

Teacher Training-Relativist

Teachers in any bilingual program model must be bilingual and competent to teach the formal skills required at the appropriate level. "The relativist model focuses primarily on teacher attitudes rather than on technique. Training for this model emphasizes a sociolinguistic orientation and cross-cultural awareness. That the teacher be sensitive to the child's perception of a situation is essential." Given a requirement that teachers must be able to "interact appropriately with the local, ethnic population," the cultural origin or ethnic affiliation of the teacher need not be a critical factor.

The list that follows describes some observable characteristics of teachers who are functioning from a relativist perspective at the societal level.

1. Teachers are aware of the existence of different cultures;
2. Teachers are aware of their own interaction styles and the cultural basis of them;
3. Teachers are aware of the interaction styles of the specific culture they are dealing with;
4. Teachers accept as appropriate behavior from the child that which the child has been socialized to consider appropriate;
5. Teachers interact with the child within the styles of the culture where there are appropriate possibilities (i.e., greater physical contact, or allowing the child a long observation period before expecting performance, etc.);
6. And perhaps most critically, teachers see their role as <u>expanding</u> the child's repertoire of appropriate behavior rather than as either giving culture to a child or <u>replacing</u> the child's culture with another.

At the level of language, the following are observable characteristics of a relativist teacher training program:

1. All normal children learn a language;
2. All languages including vernaculars are systematic entities, all equally self-consistent and logical;

3. All people control several language registers;
4. Standard norms are historically local dialects that have become written languages.

"Teacher training in this relativist model would, of course, include as much knowledge as possible about the specific language and culture of the children in that particular program. It may be that a good deal of basic cultural anthropological research and a sociolinguistic survey are needed in a given community in order to provide the teachers with the necessary facts about the children's language usage and community socialization practices."

Teacher Training--Normativist

The normativist view of human behavior, culture and language--with its tendency to expect all humans to behave the same--requires no particular training for work with different groups. Traditional teacher training in most of our universities and colleges has been normativist-based. "The emphasis is on methodology, techniques for classroom management and teaching specific skills. Teacher training in the normativist framework as it pertains to language is most likely to emphasize the 'problems' that children from ethnic backgrounds have." This may focus either on language structure or function. Beliefs such as these may be taught:

1. Language the children use is ungrammatical;
2. Vocabulary is restricted;
3. Language is not used adequately for communication;
4. Language is not used for abstraction.

At the societal level, a teacher or teacher training program based on a normativist view would be:

1. Unaware of cultural differences; or
2. Aware of differences but expect the child to behave as a mainstream culture child in the school setting; or
3. Aware of differences but denigrate them, or
4. Tolerant of the child as "different" and as one for whom lessened expectations are inevitable, or
5. Sees the teacher function as giving the child culture, or replacing his own with another.

Observable Characteristics of a Teacher Training Program in its Implementation

Relativist

Societal:

1. Explains that each person's values, attitudes and behaviors are culturally determined;
2. Explains that each person belongs to several communities, each with a coherent culture;
3. Explains the associative view of biculturalism;

4. Explains that culture consists of a set of values, attitudes, interactional patterns which establish appropriate behaviors for different members by age and sex, as well as the more visible cultural indicators (dress, food);
5. Shows teachers the cultural basis of their own values, attitudes, and interactional patterns;
6. Presents the culture of the local community, its values, attitudes, view of how children of certain ages should behave;
7. Gives the teacher specific suggestions for attitudes and interactions for the classroom that will facilitate learning for the children of the specific culture;
8. Appreciates cultural differences;
9. Presents the child's culture as valuable;
10. Explains the role culture conflict plays in the child's difficulties in school;
11. Describes the importance of accepting the child's culturally determined self as the basis for beginning the school experience.

Child Development:

1. Presents strengths of minority group child;
2. Presents idea that child's perception of a given interaction may differ from the adult's;
3. Shows how the child has been socialized to his own cultural norms before he comes to school;

4. Suggests that the child's experiences prior to school will affect perception of new experiences;
5. Presents idea that the child's culture may have different expectations for the child at a given age than the teacher's culture would;
6. Presents anthropological evidence for the local community's culture-specific ideal for children at various age levels.

Vernacular:

1. Describes the nature and origin of standard languages and dialects;
2. Includes a detailed grammatical description of the local vernacular;
3. Indicates by contrastive analysis some of the more obvious interference the local children will make in learning English;
4. Presents in some form a diglossia model, that all people speak a variety of language styles.

Language Acquisition:

1. Presents linguistic and anthropological evidence that every normal child learns a language system;
2. The generative theory is presented as a model of how all children learn language;
3. Indicates that children learn not only grammar but sociological aspects of language use; different styles for different occasions.

Language Use:

1. States that the child has normal cognitive development;
2. States that the child has concepts before he comes to school;
3. States that the child has categories but they may be different from those of the teacher.

Normativist

Societal:

1. Does not mention culture;
2. Treats American society as monolithic;
3. Views ethnic groups as important in the creation of modern America but does not give ethnicity an important place in current American society;
4. Mentions culture but only in terms of externals such as food, dress;
5. Presents a monolithic view of the specific ethnic sub-culture;
6. Does not mention or minimizes the role of culture in learning;
7. Adheres to the melting pot view of American culture;
8. Presents normative mainstream behaviors as "correct";
9. Sees non-mainstream behaviors as bad or deviant;
10. Sees non-mainstream behavior as the unfortunate result of poverty;

11. Sees preservation of ethnic identity as a hindrance to getting ahead.

Child Development:

1. Uses the adult as a standard of comparison for child behavior;
2. Assumes the child is unformed, waiting to be molded into educator's product;
3. Sees education primarily as preparation for adult employment;
4. Sees work with minority group children as a "salvaging" procedure;
5. Presents child as fragile, easily damaged;
6. Presents problem of minority group children as weak ego strength, lack of motivation;
7. Shows deficits of minority group child that must be overcome.

Vernacular:

1. Refers to the children's language only as Spanish;
2. Presents a contrastive analysis of "Spanish" and English;
3. Makes statements that the language these children speak is ungrammatical;
4. Perceives vernacular as evidence of language deficit that teachers face;
5. Defines teacher's job as eradicating vernacular.

Language Acquisition:

1. Makes statement that these children have not learned language;
2. Suggests that the children's early environment is not conducive to development of language;
3. Describes language acquisition as acquiring habits; presents behaviorist model;
4. Indicates that children learn not only grammar but sociological aspects of language use; different styles for different occasions.

Language Use:

1. States that the child has language but that his language cannot express abstractions;
2. States that the child's language can express abstractions but that due to his restricted environment he does not use language abstractly;
3. States that the child's language is inadequate for concept formation.

Observable Curriculum/Materials Characteristics

Relativist

Societal:

1. People in the stories have ethnic names;
2. Stories include objects familiar to students;

3. Pictures reflect the children's familiar surroundings;
4. People in the materials act in ways which the children deem appropriate;
5. Materials in other subjects (social studies, science) reflect the infra-structure values of the child's culture;
6. Materials in these subjects present other possible world views as alternatives or additions to the child's, not as a superior truth;
7. Syllabus allows for the cultural learning style of the community (e.g., cooperation not competition, inter-age teaching);
8. The syllabus indicates someone has studied and knows the features of the local culture that would suggest variations of traditional schooling more in keeping with the local community's style;
9. Includes discussions of culture, the specific cultures involved in the school and cultural differences in values, attitudes and interactional patterns;
10. Curriculum calls for artifacts of the culture to be displayed;
11. Syllabus includes public aspects of the culture;
12. Curriculum covers history and famous leaders of the ethnic group.

Child Development:

1. In mode appropriate to cultural view of child of the specified age level;
2. Are concerned with child's views.

Vernacular:

1. Introductory texts are in vernacular.

Language Acquisition:

1. Teaches standard form of the language (e.g., Spanish) as a second language;
2. Does not teach standard form of the language;
3. Teaches standard English through medium of vernacular;
4. Teaches through games involving social setting.

Language Use:

1. The children are tested for knowledge of basic shapes, size comparison, negation, spatial relations, etc. in their vernacular;
2. The vernacular is used for teaching new cognitive materials after the child's knowledge level of these concepts has been accurately assessed.

Normativist

Societal:

1. People in the stories have ethnic names;

2. Stories include objects familiar to students;
3. Pictures reflect the children's familiar surroundings;
4. People in the materials act in ways which the children deem appropriate;
5. Includes discussions of culture, the specific cultures involved in the school and cultural differences in values, attitudes and interactional patterns;
6. Curriculum calls for artifacts of the culture to be displayed;
7. Syllabus includes public aspects of the culture;
8. Curriculum covers history and famous personages;
9. Subjects other than language arts use same texts as rest of school system;
10. Nationally distributed materials are used without modification (or with minor lexical changes);
11. Materials are imported from another country and used without modification (or with minor lexical changes);
12. Materials stress all people, the same, omit discussions of cultures;
13. Characters in materials are middle-class whites or "tinted," but exhibit only middle-class behaviors in middle-class settings.

Child Development:

1. Concerned only with teaching skills for future use;

2. Has same behavioral expectations it would have for an adult learner.

Vernacular:

1. Texts in "child's native language" are in standard Spanish.

Language Acquisition:

1. Teaches grammatical structures, vocabulary, etc., (negation, prepositions, opposites) as if the child were non-verbal.

Language Use:

1. The children are tested in standard Spanish or in English;
2. The child is taught concepts such as basic shapes, size comparison, negation, spatial relations on the assumption that the child does not know them;
3. Cognitive content lessons are not given until vocabulary and structure either in standard Spanish or in English have been taught.

Observable Characteristics of Program Methodology

Two methodology models, behaviorist and discovery, were described briefly on pages 61-62. Some observable characteristics of each are listed below. A third model, the community

development model, is discussed immediately following the list of characteristics.

Behaviorist

1. Structured classroom;
2. Programmed curriculum;
3. Teacher concentrates on behavioral objectives;
4. Teacher talks most of the time;
5. Limited peer group interaction;
6. Language is taught via pattern practice, drill and teacher-cued responses;
7. Teacher initiates activities.

Discovery

1. Unstructured classroom;
2. Unstructured curricula;
3. Child initiates activity;
4. Language taught within constructed communication units as well as patterned drill;
5. Flexible scheduling;
6. Attitude more important than technique.

Community Development Model

"The development of community awareness and organization has led to demands by the community for control over the

education of their children, including decision making concerning goals, allocation of resources, hiring practices, curriculum, etc." The model is one of community control. The assumption is that the community's lack of power is to a great extent responsible for the failure of the children because:

1. Those in power are unwilling or unable to educate the children (e.g., they do not allocate adequate resources, their real goal is to keep the community ignorant); or
2. The lack of power has had an adverse effect on the children (e.g., no "role models," creates feelings of inadequacy vis-a-vis the "outsider" power structure); or
3. The community knows what is best for itself and will always act in its own best interest and implement successful policy.

"If we ask the community parents to delineate what they expect the school to do for their children, we will most likely get responses in terms of achievement goals in subject areas such as reading, mathematics and English. Goals such as enjoying school, positive self-image and maintenance of the ethnic language may also be expressed but not to the exclusion of the goal of the educational achievement in skill areas. In general, the minority group parents' goal is not likely to differ so much from that of the mainstream parents, i.e., an education which allows the community's children to

compete in mainstream society (a well-paying job, status and upward mobility)."

The community development model may, however, define its goal not only in terms of educating children but also in terms of educating the entire community, especially concerning involvement in the schools and in other institutions in order to effect social change in their community. An evaluation of a community development model that only assessed its ability to educate children would be incomplete.

The community development model, at the level of educational implementation, would probably make decisions in relation to the other models presented in this paper. This model's uniqueness rests in its theoretical assumption that the problem of education lies in who makes the decisions. Only by giving communities total control over funds and policy could we discover whether educational models other than the ones suggested here would be created by these groups.

VI.

OBSERVABLE CHARACTERISTICS OF BILINGUAL PROGRAM COMPONENTS

The orientation of a school or school district toward a relativist or normativist approach to bilingual education logically will affect the various components of a bilingual program. If a common choice is not made for all components, contradictory goals and frustrated efforts will handicap the program's effectiveness. Program planners, therefore, need to be able to assess and plan for the various components to ensure a coordinated educational effort to meet the needs of LES/NES students. The San Diego Lau Center has found it useful to consider bilingual education programs in terms of the following five components:[36]

1. Administration
2. Staff Development
3. Curriculum
4. Guidance and Counseling
5. Community

Some implications of relativist/normativist models for these various components will be discussed briefly below. Included for each component are a few brief observable characteristics

that will be helpful in identifying actual relativist or normativist orientation.

Administration

Important and primary responsibilities for bilingual program planning, implementation and evaluation are borne by local school and school district administrations. Determination and allocation of resources, control of information, policy decisions for school/community relations, staff development programs and hiring practices are some of the school administrator's concerns. The focus of a school's needs assessment; the distribution of authority and responsibility; the extent and nature of response to community concerns; and the weight given to student outcomes are some elements that determine the nature of a bilingual education program's administration. As related to the relativist/normativist models discussed earlier, an administration component can be identified by such observable characteristics as:

Relativist Administration Component

1. Administration assesses the needs and concerns of students, staff and community;
2. Staff, community and students share in process of program planning and implementation;

3. Administration actively disseminates information about its activities to the community;
4. Administration seeks to build the most viable support system for bilingual education.

Normativist Administration Component

1. Administration reacts only, or primarily, to legislative mandate for educational improvement;
2. Responsibility for bilingual planning, needs assessment, and program planning is assigned to one or two staff members;
3. Administration is reticent about communicating information about its plans and programs to the community;
4. Administration seeks to develop as little support for bilingual education as it can.

Staff Development

The skills, competencies and attitudes deemed necessary for bilingual education will be significantly affected by a school or school district's attitude toward such education. Observable characteristics of teacher training programs of relativist or normativist orientation are described on pages 69-74 and are relevant here. For school staff development programs, the following observable characteristics can be noted:

Relativist School Staff Development Program

1. Staff development is based on student and community needs;
2. Staff receive inservice training to develop skills for facilitating students' cognitive/affective growth;
3. Staff develop a positive self image as facilitators, resource persons and technicians working cooperatively with the community.

Normativist School Staff Development Program

1. Staff development goal is seen as crisis management ability;
2. Staff receive inservice training in new legislative demands, mandated requirements, record keeping, efficiency techniques, behavioral modification and management techniques;
3. Staff develop a self image as professionals charged with the burden of coping with problems created by a deviant community.

Curriculum

A bilingual education program curriculum will reflect some of the content characteristics discussed as societal, child development, vernacular, and language concerns in

in earlier pages of this manual; its materials and methodologies will reflect some of those characteristics already described in detail. In summary, a relativist or normativist curriculum model will be characterized by:

Relativist Curriculum

1. Curriculum will be based on student and community concerns;
2. Curriculum will facilitate cognitive growth and skills that will broaden students' freedom of choice;
3. Curriculum will be integrated to facilitate a holistic perception of reality, permitting students to generalize and transfer information as needed;
4. Curriculum materials will reflect as fully as possible the student and the student's real world.

Normativist Curriculum

1. Curriculum will be based on "normal" societal needs of white middle-class culture;
2. Curriculum will emphasize student outcomes measurable as behavior responses appropriate to the dominant culture;
3. Curriculum content will be broken down into increments taught independently; there will be constant assessment (testing) and recycling of students and information until all material has been covered;

4. There will be tracking of students by providing easier (lower) and more complex (higher) types of materials and tests (e.g., two versions of the CTBS and normed to Houghton Mifflin readers);
5. Curriculum materials will ignore or minimally reflect the student and the student's real world.

Guidance and Counseling

Guidance and counseling is a very important component in a bilingual education program. Since the school, as was discussed earlier, often represents a cultural context disjunctive with the student's informal cultural constructs, the guidance and counseling component bears a significant responsibility for bridging the differences between school and student expectations. In relativist/normativist terms, this component can be classified according to the following characteristics:

Relativist

1. Students will see the counselor of their preference;
2. Counseling will explain and interpret to students the significance of student testing and placement techniques;
3. Counseling will provide students with the broadest possible information as to professional training and career choices;

4. Counseling will equip students to deal with the complexities of choosing schools of higher education or of entering the job market;
5. Counseling will provide students with necessary survival skills for dealing with schools, jobs and social institutions;
6. Counselors will receive careful inservice training in community issues and activities;
7. Counselors will provide guidance techniques to parents and community members to strengthen the network of support for the community's youth.

Normativist

1. Students will be assigned to counselors without concern for their preference;
2. Counselor will only see students for testing, placement, transfer or behavior problems;
3. Counseling encourages minority students in low career expectations;
4. Counselor will have little knowledge of students' community;
5. Counselor will have minimal contact with parents.

Community Relations

In realtivist/normativist terms, school/community relations can be distinguished by such characteristics as:

Relativist

1. District Advisory Committee (DAC) elected by parents;
2. School site council shares responsibility in curriculum development;
3. School provides regular and pertinent information to parents in their language;
4. Community resources are included in school programming;
5. Professional staff has regular contact with community;
6. School student goals reflect student and community concerns and aspirations;
7. Community shares in forming school budget policies.

Normativist

1. DAC appointed by school administrators;
2. Instructional goals and programs determined by professionals only;
3. School provides minimal information to parents;
4. School programs ignore community resources;
5. Minimal contact between staff and community;
6. Student goals ignore community and student concerns;
7. Budget policies concealed from community.

VII.

CONCLUSION

The responsibility for developing and implementing an educational program which provides equal educational benefits to students of distinct language and culture backgrounds is a complex one. State educational law and policy, and Federal law and requirements make up a complex set of demands developed at some distance from the local school district. This manual has sought to reconcile the principal legal mandates for bilingual education affecting California's public schools: the requirements of HEW/OCR Task Force Remedies and California AB1329.

It would be naive to ignore the fact that these legal mandates for bilingual education are often at odds with local educational policy and custom. Reconciling these differences is the responsibility of local school district administrators, professional staff and local community. This manual has sought to show how a direct and honest involvement of the Lau students' community can represent an important resource for accomplishing needed educational changes.

In its approach to bilingual program content development this manual has represented a basic position: that is, that

there are fundamentally opposed views of the nature, capabilities, and rights of linguistic and cultural minority students and communities within U.S. society, and that on these views, ultimately, depend the contents, methods and goals of a bilingual education program. Some consideration of these views, implications for societal expectations, language use and acquisition, education, and child development theories lead to a description of some of the characteristics, observable in the classroom, of programs that reflect one or another of the basic, polar views.

Teacher training, curriculum, and program methodology (referred to as Program Content Support Components) are desirable in terms of the observable characteristics that relate them to one or the other polar view.

HEW/OCR guidelines for bilingual education break down an educational program into six components: Administration, Staff Development, Curriculum Guidance and Counseling, Evaluation and Community. These are described in terms of the characteristics that might be observable at the local or district level according to the programs' compatibility with one or another polar view.

The effort of this manual to provide a clear and simple presentation of an important and often concealed issue has no doubt led at times to over-simplification and to a black/white presentation. It is recognized that most views of bilingual education--and consequently most programs--will have some

elements of what have been presented here as mutually exclusive. Furthermore, even in the descriptions presented there are characteristics that can be observed on both sides of the fence. Yet it is felt, with the cited authors on whose work this manual is based, that a basic polarity of views <u>is</u> a reality which has important consequences for the development of bilingual programs. It is the hope of those who prepared this manual that school administrators and professionals will more clearly define their own views and develop programs that are coherent and consistent with them.

NOTES

1. See Comparison of HEW/OCR Task Force Remedies, Assembly Bill 1329 and Assembly Bill 65, Region G Lau Center, San Diego State University School of Education, San Diego, California 92182, 1978.

2. Planning Handbook, California State Department of Education, P.O. Box 271, Sacramento, California 95802, 1978.

3. Although critical of the "democratic tradition", Colin Green's Great School Legend (Viking Press, New York, 1972) explores this democratic tradition.

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9. Ibid., p. 10.

10. Ibid., p. 13-14.

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20. Ibid., p. 2.

21. Ibid., p. 3-4.

22. See United States Office of HEW/OCR Task Force Findings Specifying Remedies Available for Eliminating Past Educational Practices Ruled Unlawful Under Lau vs. Nichols, July 1975.

23. See Assembly Bill 1329 (Chacon-Mascone Bilingual-Bicultural Education Act of 1976).

24. See Op. Cit., United States Office of HEW/OCR Task Force Findings.

25. Ibid.

26. See Op. Cit., Comparison of HEW/OCR Task Force Remedies, Assembly Bill 1329 and Assembly Bill 65, p. 13.

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30. "Theoretical Perspectives on Bilingual Education Programs", by Christina Bratt Paulston, paper presented at "Conference on the Dimensions of Bilingual Education National Institute of Education, Washington, D.C., February 14-15, 1977.

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32. Development of Bilingual-Bicultural Education Models, Joan C. Baratz, et. al., Final Report, OEO Grant #30061, Education Study Center, Washington, D.C., 1973.

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35. Ibid.

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GLOSSARY OF TERMS

AB65

California Assembly Bill 65 was enacted to provide comprehensive school finance legislation and programmatic support system to refine and improve the educational programs of California public schools. It incorporates AB1329 under its fiscal and programmatic framework without changing AB1329 programmatic requirements.

AB1329

California Assembly Bill 1329, known as the Chacon-Mascone Bilingual-Bicultural Education Act of 1976, is a comprehensive measure to provide California's limited English-speaking and nonEnglish-speaking students with instructional services to enable them to learn English in accordance with the mandate of the United States Supreme Court in Lau vs. Nichols.

Acculturation (in education)

Acculturation is the replacement of the minority culture by the dominant culture.

Assimilationist View (of society)

This view holds that "deviant" cultural styles/characteristics should be replaced by the "normal" ones of the dominant culture.

Behaviorist (Bilingual Language Program)

This program is characterized by a highly structured curriculum based on a stimulus-response model. It makes use of such classroom strategies as programmed instruction, audio-lingual pattern practice and drill. It is what is most found in formal (and traditional) schooling.

Behaviorist (Language Model)

The behaviorist language model rejects the idea of any innate internal mechanisms as an explanation of human behavior. Since learning (according to this model) is the internalization of conditioned responses which are reinforced, the strategies should emphasize conditioning students to make appropriate responses.

Biculturation

Biculturation is the acquisition of another culture without replacing ones own. It is the simultaneous enculturation of an individual to two different cultures.

Child Development

Refers to students' observable maturational characteristics as observed by the educator.

Cognitive (Psychological view of intellectual development)

This view understands cognitive development as a sequence of stages applicable to all children, regardless of culture or locale; it holds that rates of maturation, specific

substages and how far in the sequence one ever gets may depend on sociocultural factors but that cognitive abilities and the sequence of the mastery of these abilities is universal.

Culture

Culture can be defined as having three levels: 1) Formal, 2) Deep, and 3) Situational. Formal culture is visible and can be consciously observed and experienced by both culture group and non-culture group members. Deep culture is a culture acquired by direct, frequent and varied participation and experience in all aspects of the life of a group of people. Situational culture is culture as experienced and created as the result of life struggles, successes and failures of cultural group members as they seek human fulfillment in dynamic interactions with members of other culture groups with whom they share a physical and societal environment.

Cultural Pluralistic View (of society)

This view accepts that different cultural styles/characteristics simply represent different ways of expressing universal needs.

Culturally Deprived

A minority culture student who is viewed as not possessing cultural skills and values when he/she does not demonstrate dominant culture characteristics.

Discovery (Bilingual Program)

This program is characterized by 1) its emphasis on "what" is to be learned rather than on the "how", 2) its emphasis on a "naturalistic" environment where "learning" rather than "teaching" is to take place.

Enculturation (via education)

In this sense enculturation is the transmission of the culture of one's community (including skills, knowledge, attitudes and values) via the normal channels of contact in one's community and home environment.

Equal Educational Opportunities Act of 1974, 20 U.S.C. SS1701-58

This federal legislative act provides that:

> No state shall deny equal education opportunity to an individual on account of his or her color or national origin among or within schools by...the failure by an educational agency to take appropriate action to overcome language barriers that impede equal participation of its students in its instructional programs.

Integrated Bilingual Curriculum

A curriculum where the subject matter (math, art, science, music, social sciences, etc.) is presented or introduced as an integral part of a "unit" or lesson and where the medium of instruction is English and another language.

Language Acquisition

Refers to the approach that the educator can assume with regards to known research on language acquisition in children.

Language Use

Refers to the respect afforded the non-standard language varieties that students bring to learning situations with regards to teaching specific subject matter.

Lau Task Force Remedies (LTFR)

The LTFR are a set of guidelines issued by the Office of Civil Rights (HEW) for school districts to follow in order to comply with the 1974 Supreme Court decision in the case of Lau vs. Nichols. It requires school districts to provide equal educational opportunities for students from nonEnglish-speaking backgrounds.

Nativist (view of language)

The nativist view sees the use of language as universal among normal human beings and linguistic competence is understood as an acquired trait.

Normativist View (of education)

Founded in the psychological view which chooses to concentrate on personality development and the issue(s) of learning rather than on content. It stresses individual differences and "creates" images of "normal" children as opposed to "abnormal", i.e. those that do not fit in the "normal" curve.

Primary Language/Native Language

The language which the student first learned or which is spoken in the student's home environment.

Societal

Refers to students particular socio-cultural behavior characteristic as understood by the educator as reflected in the learning situation.

Vernacular

Refers to the general acceptance of the students own language variety by the educator.

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This synopsis of California legislation relevant to bilingual-bicultural education programs covers the period from 1965 through 1975 and is divided into nine major categories. They are: 1) bilingual and English language instruction; 2) preschool child development; 3) education from kindergarten through high school; 4) adult education; 5) employment and inservice training; 6) credential programs; 7) instructional materials, testing, and studies of the various programs and educational opportunities; 8) unemployment and housing; and 9) related categorial program funding. The principal provisions of each act are summarized, including funding, and the present status of the act is noted if it has subsequently been changed. ED122601 FL007452*

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*Code group identifies ERIC National Clearinghouse for Bilingual Education computer cataloging. Address:
National Clearinghouse for Bilingual Education
1500 Wilson Blvd., Suite 802
Rosslyn, Virginia 22209

Gage, Alfred and others. To Live in Two Worlds: A Handbook for Oklahoma School Administrators on Implementing Bilingual Education Programs, Oklahoma State Department of Education, Oklahoma City, 1977, 34 pages. Sponsoring Agency: Office of Education (DHEW), Washington, D.C.

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Developing teachers for multicultural education is an essential assignment for teacher education and school administration today so that educators might help their students learn to live in a multicultural society. In an earlier view, public schools were considered the "great equalizers" among America's social institutions. The assumption was that sameness resulted in equality. One of the problems with this thinking was that imposing assimilation upon different cultural and racial groups rarely achieved a sense of equality. The myth also existed that public schools encouraged upward mobility among the immigrants and minority groups. The death of the melting pot myth received official recognition in the United States with the passage of Title IX of the Elementary and Secondary Education Act, popularly known as the Ethnic Heritage Studies Program. At the same time, the American Association of Colleges for Teacher Education issued a comprehensive statement, entitled "No One Model American," on the melting pot's successor, multicultural education. Multicultural education is the public school's response to a revitalized cultural pluralism, which has become a predominant value in the American social fabric. Cultural pluralism views the United States as a multicultural society and stresses a new interpretation of the word "different" --different means simply different, not better than or worse. The teacher is the key person in developing a program and curriculum that will meet the goals of cultural pluralism and multicultural education. ED134569 95 SP010755.

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Bilingual legislation in Texas requires that the Texas Education Agency provide for bilingual Education Teacher Training Institutes. This manual was developed to serve as a guide for the implementation of such Institutes throughout the state. The topics to be discussed on each day are as follows:

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ED040245 UD010185

COMMUNITY

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The objectives of this one-year project were 1) to demonstrate an at-home procedure of teaching in order to improve the concept formation and language development environment of 40 children (3-5 years) residing in low income homes where the primary language was Spanish; 2) to train 11 women from the community as home teachers; and 3) to give training to the mothers of the project children so that they could improve their teaching techniques with their own children.

The pretests and posttests administered were the Test of Basic Language Competence, given in Spanish and English, the Inventory of Developmental Tasks, given in Spanish, and the Maternal Teaching Style Instrument (Mother/Child Test) given in Spanish. After the year, the children demonstrated marked improvement in concept and language development; all home teachers had received 370 hours of inservice and preservice training; and mothers showed considerable changes in terms of attitudes, educational materials apparent in the homes, and upkeep of themselves and their homes. The report recommends extension of the curriculum to kindergarten, revision of training models and development of "home packets" for the project children.

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EVALUATION AND TESTING

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This paper is addressed to administrators and evaluators in school districts which are initiating bilingual education programs in compliance with a U.S. Supreme Court decision. Major evaluation problems are described and remedies suggested. Each step in the sequence, from needs assessment through final report, is discussed and illustrated. The objective is to share Milwaukee's long experience (since 1969) in bilingual program evaluation with other districts.
ED137350 TM006151.

Erickson, Frederick The Politics of Speaking Notes From Workshop Center for Open Education, 3, 4, 9-15 W 74
If first language maintenance is considered to be a goal of bilingual-bicultural educational programs, then alternative evaluation strategies are called for that will examine the "politics of speaking" in terms of determining the extent to which the informal or "hidden" curriculum and social organization of the program was inadvertently discouraging students from using their first language despite the best intentions of staff and the students themselves. (EH)

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of a strategy--in determining when to evaluate, who should evaluate, and how to supervise the evaluation; how to allocate efforts among different types of evaluation; and how to assess evaluation. As per the HEW request, the guide avoids questions of methodology and concentrates instead on the decision-making context for evaluation. Suggested documentation includes an annual evaluation plan and statement of strategic objectives to be prepared by the initiating office, and critical program summary to be prepared by chief evaluation officers.

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